

HOWNIKAN

PEOPLE OF THE FIRE

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Citizen Band Potawatomi Tribe

Nov. & Dec. 1984

Albuquerque trip proves invaluable

Members of the Citizen Band Business Committee traveled to Albuquerque, New Mexico last month for a crash course in high finance and economic development.

Chairman Leon Bruno, administrator John Barrett, secretary Kenneth Peltier and committeemen Max Wano and Richard Whitecotton met with representatives of Dean Witter Reynolds, Arthur Anderson and Co. and Development Assistance Consultants International, Inc. to research ways of managing and leveraging tribal funds to guarantee a tribal economic future.

In addition, Bruno, Barrett and Peltier attended a three-day seminar sponsored by DAC International entitled "Strengthening Tribal Government

through Business Development." Tribal legislation, business development, Wall Street investment procedures, the Tribal Government Tax Status Act and private sector financing were all subjects covered in detail by the seminar. Business Committee members also received a private consultation with the executives of DAC offering assistance on economic development projects currently under assessment by the tribe.

While in Albuquerque the tribal representatives were also able to work out a trade agreement with Crucita Tenorio, a Santo Domingo Pueblo jewelry maker. Necklaces of shell, turquoise, silver and bone, made by Tenorio and her children, are currently available for purchase at the tribal museum.



Tribal Administrator John Barrett and Chairman Leon Bruno examine the handcrafted jewelry of Crucita and Doanne Tenorio (above). Business Committee

members met in private consultation with representatives of Dean Witter Reynolds and DAC International (below).

Darkroom grant awarded by NCIW

The Citizen Band Potawatomi Tribe would like to express a special thank you to Tim Tallchief, chairman of the Episcopal Church's National Committee on Indian Work. With Mr. Tallchief's assistance, the tribe has been able to secure \$1,000 for darkroom equipment.

A darkroom has been constructed in the tribal museum and purchase of the photographic equipment will enable the tribe to print glass plate negatives from Sacred Heart and the early days of Potawatomi settlement in Oklahoma. Those prints will be a part of the museum's permanent collection and will be published in the HowNiKan in an attempt to identify the people pictured.

CHRISTMAS MEANS
MANY THINGS
TO MANY PEOPLE.
TO US, IT'S THE
PERFECT TIME TO
EXPRESS OUR THANKS

PEACE,
LOVE
& Joy!



Tribe receives paving grant

The Citizen Band Potawatomi Tribe has received a \$125,640 Housing and Urban Development (HUD) block grant for the development of parking areas at the food distribution complex, convenience store and administrative complex.

The grant provides for a 20,000 square-foot expansion of the parking area presently serving

tribal administrative and health offices as well as the museum and trading post. A 60-foot loading ramp and full-span parking lot for the two food distribution and WIC program buildings on Hardesty Road and additional driving and parking space at the Tribal Store on Beard Street were also approved for grant development.

Court orders GM Indian review

The Justice Department obtained a court order in October barring General Motors Corp.'s financial credit subsidiary from discriminating against American Indians in making auto loans.

Deputy Assistant Attorney General Daniel F. Rinzel, of the department's civil rights division, said a consent decree containing the prohibition was filed in U.S. District Court in Albuquerque, N.M., resolving a civil suit filed simultaneously by the government against General Motors Acceptance Corp.

The suit charged the company with violating the Equal Credit Opportunity Act and its regulations by discriminating on the basis of race in extending credit to American Indians to buy new and used cars from General Motors dealers.

Without admitting any violation of law, the company agreed to the court order. The order requires the company to review its loan application files in Arizona, Montana, New Mexico, North Dakota, South Dakota and Washington state and report those rejected or accepted on reduced terms to the Justice Department.

HOW-NI-KAN PEOPLE OF THE FIRE

How Ni Kan is a publication of the Citizen Band Potawatomi Tribe of Oklahoma. The offices are located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

The purpose of How Ni Kan is to act as the official publication of the Citizen Band Potawatomi Tribe and to meet the needs of its members for dissemination of information.

How Ni Kan is mailed free to all enrolled Potawatomi Tribal members. Subscriptions are \$6 annually for non-Tribal members. Reprint permission is granted with credit to How Ni Kan.

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Change of address or address corrections should be mailed to How Ni Kan, Route 5, Box 151, Shawnee, Oklahoma 74801, or called in to (405)275-3121.

BUSINESS COMMITTEE:

Chairman — Robert "Leon" Bruno
Vice Chairman — Doyle Owens
Secretary/Treasurer — Kenneth Peltier
Committeeman — Max Wano
Committeeman — Richard Whitecotton

TRIBAL ADMINISTRATOR:
John Barrett

EDITOR
Patricia Sulcer

The Pottawatomie Inter-Tribal Pow Wow Club has been sponsoring benefit dances and white elephant bingo games to help raise money for the 1985 pow wow. Their next event, a benefit dance at the Shawnee Expo Center, will be held January 5, 1985. For further information on joining the club or participating in activities contact Kenneth Peltier at the tribal complex.

Pow wow benefits held



Dr. Francis Levier was a popular guest-caller at a recent bingo game held in the administration building.

Emergency school aid offered

The Association on American Indian Affairs has announced the expansion of its emergency aid scholarship program for American Indian and Alaska Native college students.

The Association's scholarship program, which has tripled in size since 1979, served approximately 100 students last year. The new expansion will allow the Association to aid dozens of additional applicants with grants up to \$300 for emergency educational needs.

"The Association is pleased to be able to offer more assistance to Indian college students at a time when other sources of aid are cutting back," said Executive Director Steven Unger.

While the emergency scholarships are not intended to cover major educational costs, they nevertheless fulfill a critical need, Unger explained. "For the student with a 50-mile daily commute to campus who suddenly develops car trouble, \$100 to repair the car can mean the practical difference between continuing in school and having to give up," he said.

The Association, headquartered in New York City, is a private, non-profit, national citizen's organization that assists American Indian and Alaska Native communities throughout the nation in their efforts to achieve full economic, social and civil equality.

Students in need may apply for emergency aid by writing to the Association at 95 Madison Avenue, New York, New York 10016. Letters of application must specify the student's tribal affiliation, subject of study, year in school, social security number, outlined budget of expenditures and grant amount requested. Applicants must also provide the name, phone number and address of their college financial aid officer.

Seminole National Bank?

The Seminole Reservation at Hollywood, Florida may have its first bank by the end of August.

The Seminole National Bank — which is not a tribal enterprise — plans to raise \$2.6 million by offering 260,000 shares of stock priced at \$10 each. The bank's 13 directors have pledged to purchase about one-third of the stock and remaining shares are for sale.

Organized by a group of local businessmen, the bank hopes to attract deposits from tribal members and businesses, as well as make loans available to the community. It is estimated that customer service will total \$6.5 million after one year. The projected service area includes land outside of the reservation.

The bank will be leasing 5,000 square feet of space on the reservation and will employ a full-time staff of 12.

Oak Leaf Potawatomi

Mamie EchoHawk, a three-eighths degree Citizen Band Potawatomi, has been awarded the Oak Leaf Pin by the American War Mothers. The Oak Leaf Pin is the highest honor an American War Mother can receive and is given for rendering service above and beyond the call of duty.

Mrs. EchoHawk, a resident of Hominy, Oklahoma, currently holds the title of 2nd National Vice President of the American War Mothers and has been endorsed for the 1st National Vice Presidential post for 1985.

Visit the 'Indianer'

East Germans have for many years had a tremendous interest in the American Indian and "Der Wild West," according to a recent article in *The New York Times*.

The "Indianer" Museum in Radebeul, East Germany, according to the *Times* houses the largest collection of American Indian lore in Europe.

Much of the interest in Indians dates back to a German writer named Karl May (1842-1912) who never saw the American West until late in life but wrote 73 novels about Indians — selling more than 65 million copies. The "Indianer" Museum, started by May in a log cabin, contains about 850 objects (most of them from prairie tribes), according to a book about the museum. A museum employee reported that, in 1983, more than 250,000 people visited the museum.

Help!

If you enjoy this issue of the HowNiKan why not send a tax deductible donation today?

YES! I believe that a Tribal newspaper is imperative for the dissemination of information to Tribal members. Please accept this donation as a show of my support.

Name: _____
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Mail to: HowNiKan, Rt. 5, Box 151, Shawnee, Ok. 74801

Potawatomi Scrapbook

Editor's Note: The following letter, addressed to Secretary of War William Eustis, was written by Governor Ninian Edwards of Illinois in May of 1812. The letter is historically valuable for its descriptive pinpointing of Potawatomi villages throughout the Michigan, Indiana and Illinois area at that time. In October of 1812, Edwards led an expedition which attacked the Potawatomi villages near Peoria.

Elvirade, Randolph County,
Illinois Territory, May, 1812
Sir:

The Pottawattamies of the Illinois River are divided into three bands, viz: That of Gomo, the principal chief, consisting of about one hundred and fifty men, who now reside on the Peoria Lake, seven leagues above Peoria. Pepper's Band, at Sand River, about two leagues below the Quin-que-que, consisting of about two hundred men of different nations — Pottawotomies, Chippeways and Ottaways. Little Chief was, last year, head of this band. He is now dead, and Pepper has succeeded him. Letourney and Mettetat, bothers, both Ottaways, are war chiefs of this band, under Pepper. Their village is fifty leagues above Peoria and twenty below Lake Michigan. Mainpock's band, consisting of fifty men, residing seven leagues up the Quin-que-que. This chief is reputed brave and desperate, although his number of men is less than either Pepper's or Gomo's. He is said to have more influence, in collecting followers for an enterprise of any kind, than both the others. His influence is very considerable with some bands on the south and east of Lake Michigan.

At Little Makina, a river on the south side of Illinois, five leagues blow Peoria, is a band, consisting of Kickapoos, Chippeways, Ottaways and Pottawattamies. they are called **warriors**, and their head man is Lebourne or Sulky. Their number is sixty men, all desperate fellows and great plunderers.

On Fox River, which empties into the Illinois River at Charboniere', or Coal-pit, about thirty-five leagues above Peoria, there is another band, consisting of Pottawattamies, Chippeways and Ottaways. Wa-bee-sous is their leader. Their number is not less than thirty. The river on which they reside takes its source from Mil-waa-kee. The principal part of the other Pottawattamies reside on the River St. Joseph, that empties into Lake Michigan, and they have on that river three or four villages.

The Kickapoos in the Illinois Territory are divided into three bands. Pam-a-wa-tam is the principal chief. His band consists of one hundred and fifty men. They have left their old village, and are now building a village on Peoria Lake, three leagues from Peoria.

Little Deer has also left the great village, and is now building one opposite Gomo's village. His band consists of one hundred and twenty.

The other Kickapoos are those above described, who live at Little Makina below Peoria. From these three bands of Kickapoos there are now with the Prophet about one hundred men.

At Mil-waa-kee, thirty leagues from Chicago, just on the west of Lake Michigan, there are several villages of Pottawattamies and Fulsowines.

At Sauk River, on the same side of the lake, is a village of Ottaways and Chippeways. At Sha-boi-ee-gan is another village of Ottaways and Chippeways. From this river to Green Bay it is twelve leagues. At Two Rivers there is another village of Ottaways. Between Two Rivers and Little Detroit there are two villages of Ottaways. At the Little Detroit there is another village of Ottaways. This is fifty leagues from Michillimacinac. At Manistee, thirty leagues from Michillimacinac, is another village.

The Winnebago village of Rock River is between thirty and forty leagues above the mouth of the river; it is about two days' march from Peoria. The country is prairie, or very fine, open woodland.

From the village of Rock River to the old Winnebago village on Lake App-quay, or the Fox River of Green Bay, it is one day's journey: and to Mil-waa-kee, can be traveled in one day and a half.

From Peoria to the villages of the Sacs and Foxes, it can be traveled in three days at most. The Sacs have eight hundred and the Foxes six hundred warriors.

From Peoria to the Prophet's town, it is about four days' journey over fine, high, dry country.

At the carrying place at Chicago, three leagues from the fort, is a village of Pottawattamies and Ottaways, of three hundred men.

Five leagues from Chicago, on the south side of Lake Michigan, is a river called the Little Calamick, on which there is a village, consisting of about one hundred men, of Pottawattamies, Chippeways and Ottaways. Old Cam-pig-nam was their chief last year. One of his hands has been greatly injured by a burn, and his nose has been broken or cut to pieces. It was reported that he was killed this spring in going from Detroit to Niagara. Non-non-quy was the second chief, and, probably, will be the first.

Thirty leagues from Chicago is the river St. Joseph. Ten leagues up that river is a village of about ten Pottawattamies; no particular chief to lead them.

At the Terrecoupe is a village of about one hundred Pottawattamies. This village is ten leagues, by land, to the lake. It is also about thirty leagues to Chicago, over fine, open country and good traveling.

On the St. Joseph, about forty leagues from its mouth, is another small village of Pottawattamies, at the mouth of a small river called the Riviere Pivellee (or Speckled River). The chief is called Nan-neck-quai-bee.

On Stag-heart River, ten leagues from its mouth, is another small village of Pottawattamies. Their chief is Nan-quai-sai. Stag-heart River empties into the St. Joseph. The most of those Indians described as being on the south of Lake Michigan and on the St. Joseph or its waters, are now with the Prophet, on the Wabash.

At the mouth of the River Kick-kaa-la-maa-zo, which empties into the lake fifteen leagues beyond St. Joseph, is a village of seven or eight men. About twenty-five leagues up the river is a village of Pottawattamies and Ottaways, of sixty or seventy men.

On Grand River, which empties into the lake ten leagues beyond the Kick-kaa-la-maa-zo, there are four villages of Ottaways, altogether containing about two hundred men. The first village is about three leagues from the mouth, the second about fifteen, the third about twenty-five, and the fourth about forty leagues. This last is on a small river called Riviere des Plains. Grande Riviere goes near Detroit.

On Mush-kee-gom River, which is four leagues beyond Rande Riviere, there are two villages of Ottaways. the first, about fifteen leagues from the mouth, numbers about ten men. Peck-keoo-nai (or the Snake) is their chief. The others are about fifteen leagues up, and number about twenty-five men. Wampum is their chief.

On the bluffs, one league beyond White River, which itself is four leagues beyond the Mush-kee-gom, is a village of Ottaways, called the Bluff Village: number of men about seventy or eighty. On Pierre Marquette River, which is twelve leagues beyond White River, is another village of Ottaways; number of men about ten.

The total number of the Indians of the Illinois, including those of the portage of Chicago, is, therefore, 790 men, viz:

At the Portage.....	30 men
Pepper's band.....	200 men
Main-pock's band.....	50 men
Wa-bee-sau's band.....	30 men
Gomo's band.....	150 men
P.'s band.....	150 men
Little Deer's band.....	120 men
At Makina, under Sulky.....	60 men
In all.....	790 men

Those Indians, in the late council I held with them, told me they were about to settle themselves together in a large town at or near Peoria.

The facility with which those about the lake and St. Joseph's can join them is obvious, as they can transport themselves in canoes all the way, are constantly in the habit of passing in that manner, and most decidedly prefer it to any other mode of travel.

The proximity of the Indians between Lake Michigan and the Mississippi to Peoria, would enable all those bands to unite their forces in a very few days. If the Prophet should be driven from his present ground, or the Illinois Indians become decidedly hostile, he will rally all his forces on the Illinois River, from which he can do more injury to our people, with less danger to himself and his followers, than from his present station.

These notes already show that this is the most vulnerable frontier that belongs to the United States. But I will add further ones in regard to the Illinois River and its waters.

Names of the rivers emptying into the Illinois: River Fouchai is the first on the south side, and two leagues above the mouth of the latter; River Makapinn two leagues above Fouchai, south side; River Lenois four leagues from Mee ka-pinn, south side; Rive A'la Pomme two leagues from Lenois, south side; River Cha-bot two leagues above A'la Pomme, north side, (from here to the mouth of Salt River, on the Mississippi, the Indians can go and come in a day on foot); Mouse River four leagues above Cha-bot, south side, (one day's march, on foot, to the Mississippi — fine, open country); Blue River two and a half leagues above Mouse River, north side; Arrowstone River two leagues above Negro River, north side (from here near ten days' march to the Mississippi — fine, open country); Le Ballanson four leagues above Mauvaisterre, south side; Mine River, two leagues above Le Ballanson, north side, one and a half days' march to the Mississippi.

N. EDWARDS.





Letters to HowNiKan

Dear Editor,

I would like to order some Trading Post items on the attached order form.

My grandmother is very much Indian and, by her own admission, lied about it. Even to this day she does not admit it. But my father, brother, sister and I were registered on the tribal roll when we were born. I am very proud of my heritage and have recently been involved with sacred medicine wheel, sweat lodge and sacred pipe ceremonies.

The time has come to share with all our "brothers", white, part Indian and full blood, the sacred ceremonies kept secret through the ages. This time has been prophesized by the Hopi. It's time for unity of brotherhood—all brotherhood. As big a division as we have intertribally this cannot happen.

Hold on tight to our wonderful traditions and know the time has come to share these with our white brother. Some are ready; some are not. You know when you meet them.

The time for sitting on mountain tops "seeking the truth" is over. We don't have time to do that for another 50 years.

Enclosed is a \$25 donation.
Peace love and unity of all people,
Suzette B. Soesbe
San Antonio, Texas

Good Morning,

My apologies for the late donation to the **HowNiKan** newspaper. It is a worthwhile publication for all Potawatomi people, especially those who are not able to be close to Shawnee, Oklahoma.

I believe all Potawatomi Indians are very special and close in heart no matter what degree of blood the government tells us we are. Pride in our heritage is utmost with us all. When the issue of degree of blood is resolved I would still like to see the tribe offer **honorary membership** to those descendants who are of little Indian blood but strong in Indian heart—not to be placed on the rolls, but to be recognized by the tribe as a descendant and able to communicate with the tribe through donations and publications.

I think we might be surprised by the additional monies that might come in if honorary memberships were offered to descendants.

Best Regards,
Royalene Thomas
Salt Lake City, Utah

Dear Editor,

Thank you for the How-Ni-Kan, I enjoy your articles very much. As an ESL teacher I have found your Potawatomi dictionary very interesting. I have saved each one and we used them at our school on American Heritage Day. I have always been proud of my Indian heritage, and have encouraged my sons to be, also.

Enclosed is a small donation for the How-Ni-Kan.

Sincerely,
Billie F. Trousdale French
9218 S.E. 36th
Oklahoma City, Ok. 73150

Dear Editor:

Enclosed is my contribution to your fine paper. I enjoy reading it very much.

I love my Potawatomi heritage and was disappointed to read in the How-Ni-Kan a letter questioning how much Indian Blood you should have before being an honest to God Potawatomi.

Just because my Indian ancestors saw fit to marry out of the tribe, I hardly think that would have any bearing as to whether you would be more or less a Potawatomi.

As to being deprived of any past or future benefits just because I do not meet someone's criteria, I am sure would not be agreed to by my beloved Indian ancestors.

First, last and always I am proud to be a member of the Potawatomi Tribe regardless of my blood content.

Sincerely yours,
Barbara Greiffenstein Pray
Denver, Co.

Dear Editor,

I would like to express a special thank you to the Potawatomi Tribe for the courtesy of having our Indian Summer Fashion Show there at the tribal complex. There were five designers and 15 models and all expressed how much they enjoyed the show. I would like also to thank Sheila Hughes (tribal receptionist) for helping so much.

I would also like to comment on the T-shirts and other articles sold there. I think they are great, but do wish that those belonging to other bands could purchase items with a Potawatomi logo in general. Even though there are other bands we are

all still Potawatomi. Maybe in the future the tribe would consider selling articles from all bands, if possible.

I enjoy the paper very much and look forward to each issue.

Sincerely,
Shirley Wapskineh
Oklahoma Federation of
Indian Women

Dear Folks,

I am writing to tell you how much I enjoy the little newspaper **HowNiKan** that you have been sending. I am enclosing a \$5 donation.

My husband George has been gone for eight years—in fact it was eight years ago today that he died. We were married for almost 40 years and, I might say, they were the happiest years of my life.

I am not Indian but grew up here just a short ways from the reservation. My husband was 71 when he died and was the last of a family of 13 born here. I have many dear friends here that are Indian and this little paper makes me think of the years I lived with George. He could talk, write and read the Potawatomi language. I always tried to learn but it seemed I never quite could. As he told me once, "No Indian would ever know what you're talking about!" He was a blacksmith and a welder and when he died I donated all of his equipment to the Historical Society at Topeka.

Thank you again for sending the paper. I am almost 79 and I sure enjoy it.

Mrs. Alice Wamego
Mayetta, Kansas

HowNiKan Donors

Our HowNiKan readers have caught the Christmas spirit!

HowNiKan Donors

Margaret A. Coffman; Glendale, Az.	\$5	John Sands; St. Clair Shores, Mi.	\$6
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Hanna Dunne; Stockton, Ca.	\$5	Johnette Friend; Sherman, Tx.	\$6
Rita Mason; Haughton, La.	\$10	Leo Lehman; Sherman, Tx.	\$5
Wanda Ferrish; Odessa, Fl.	\$5	Royalene Thomas; Salt Lake City, Ut.	\$25

In my opinion

Anti-Indian movement grows

Editor's Note: In recent issues of the *HowNiKan* we have included stories on an ugly anti-Indian sentiment that appears to be spreading across the nation and throughout the media. A national boycott was called by the National Tribal Chairman's Association against the Times Mirror Company after an editorial in the company-owned *Outdoor Life Magazine* called for abolishment of all U.S. treaties with the Indian tribes. The following editorial, reprinted from the *Detroit Free Press*, is another example of the growing anti-Indian sentiment sweeping the country. Once again, we urge our tribal members to make their voices heard — through letters to their area media and their legislators.

Where will it stop?

Congress must eventually decide whether Indians are American citizens like everyone else — or some brand of super-citizens.

So far, federal courts have granted super-citizen status. It is proving unworkable where Indian treaty 'rights', as the courts view them, have conflicted with what non-Indians see as basic American equality. More and more people are being drawn into the issue as tribal claims expand.

The argument doesn't equate with the Black struggle for civil rights. Blacks have fought for equality. Indians seek inequality, a status above all other Americans, Black or white.

The issue is that simple.

Little national attention was paid

as long as the debate was over game or fish. Apparently, many Americans feel guilty over misdeeds of their forefathers. A few fish or deer might have seemed a small price to pay to soothe that guilt.

Only informed conservationists objected, alarmed at the lack of control some tribal members displayed when given almost unlimited hunting and fishing rights under 18th and 19th Century treaties. Conservation groups have tried hard to convince everyone that the issue is resources, not races. But racial prejudice is an easy charge to hurl, and some Indians have used it indiscriminately.

That isn't to say that no incidents against Indians were racially motivated, especially ones involving Indians who weren't hunting or fishing. Such incidents are unfortunate and illegal, but any fool could see them coming. People who are treated unfairly tend to react unfairly.

Now Indian claims have gone far beyond a few fish and deer. Much of Alaska and Maine was given back to tribal groups only to be re-bought for millions of dollars. Millions of acres of New York, South Dakota and other states are being claimed. Non-Indians have been threatened and uprooted, and their own century-old property ownership documents have been nullified.

Intertribal groups have been formed, anticipating the day when they will manage vast mineral resources and fisheries from the Pacific to the Atlantic.

Reservations have become sort of non-man's lands — unless you are an Indian, where tribal rule is nearly complete even if it conflicts with state law. Reservations have become, as tribal attorneys have wanted them to be, foreign countries within the U.S.

And no end is in sight, despite many legal scholars' opinions that treaties in no way prescribe these kinds of demands.

Don't think it is this serious? Gasoline, cigarettes and liquor are being sold without regard to state taxes or regulations in many states where reservations exist, including Michigan. A \$3 million bingo hall, owned 100 percent by a Georgia-chartered corporation of whites, recently opened in Oklahoma against state wishes. One Oklahoma tribe last year tried to issue cut-rate auto licenses.

Michigan Attorney General Frank Kelley has filed suit against what he has called gambling on one reservation, as has the U.S. Attorney for Michigan. But don't count on federal judges closing the casinos. And if tribal lands are truly subject only to the Indians' self-determination, what's the limit? Legal prostitution with outsiders licensed to conduct the activity? A move-in by organized crime?

Sounds farfetched, huh? Try this one: a source in the Michigan attorney general's office said recently that some Downriver (Detroit) communities have quietly discussed giving a gift of a few acres of land to a federally recognized tribe, making that land part of the official

reservation, and opening a gambling establishment. If federal courts OK casinos one place, a state would be hard-pressed to stop them elsewhere.

Americans must speak out now.

In the state of Washington, environmental and sportsmen's groups have placed initiative 456 on the ballot. Besides seeking to give dwindling Steelhead populations federal protection (something federal courts have precluded the states from doing) and ensuring all citizens equal access to resources, it also demands that 'no right, privileges, or immunities shall be denied to any citizen upon the basis of race, sex, origin, cultural heritage, or by and through any treaty based upon the same.'

That hundreds of thousands of people should consider such a document necessary in the United States today is astounding.

Initiative 456 won't bind federal judges who would strike it down at the first tribal challenge. But Washington's representatives in Congress can't ignore it. The 110,000-member Michigan United Conservation Clubs is considering a similar move. Other states' conservation groups are discussing it, also.

And when the final showdown comes in Congress, we can only hope that our elected representatives — to quote Los Angeles Times columnist Jenkin Lloyd Jones — 'have not buried their brains at wounded knee.'

Tribal member offers assistance

The *HowNiKan* recently received the following letter from Gladys Small in Akron, Colorado: 'I am sending you a clipping I cut out of the Rocky Mountain News in regards to the New Mexico Indians and am wondering if you can put this story in our newspaper. Also, is there any way you could get them help from the BIA or any other source? They are in bad circumstances and are starving. I've been across New Mexico many times — the farmers are very hard and greedy there. They are big cattle ranchers and prosperous. The country is a big bold desert and hot in the summertime and oh so cold and blustery with deep snows in the winter. Also I would like to work with the hungry and minorities. I am a retired LPN. I've had lots of experience on my own and I love my work. I've worked in fruit migrant camps. I am in excellent health, 64 years old and I have a lot of good ideas.'

Attached to Ms. Small's letter was the following newspaper clipping.

ALBUQUERQUE (AP) — Hunger in New Mexico is a very real problem and increasing daily, says a special task force that toured the state earlier this year.

The Physicians Task Force on Hunger in America released its finding last week. The group of physicians spent one week in New Mexico in early September. For the past two-and-a-half years, the task force members have been studying hunger in all parts of the United States.

The task force's findings are expected to be presented in a report to Congress in February. The task force's report on New Mexico concluded that there is 'substantial evidence of hunger' in the state and said the situation is getting worse.

The report also cited federal funding cutbacks and federal bureaucracy as factors that have increased the ranks of the hungry.

According to the task force, cutbacks in federal funds have left state and local programs unable to 'stem the tide of hunger.' The task force said private organizations

such as charities, churches and social services groups have exhausted their resources.

The task force members said federal bureaucracy and the accompanying paperwork also have made it difficult for people to obtain food stamps, and those that do, find that they are unable to purchase enough food.

Indians have been told to sell family land holdings in order to qualify for food stamps, and undocumented workers with U.S.-born children have been threatened with deportation for seeking welfare, the report said.

Among the findings cited by the task force in its report were:

—The First Baptist Church in Albuquerque opened a soup kitchen to serve 50 people and more than 300 showed up;

—More than 60 percent of the residents in Bernalillo County — the state's largest — earn less than \$20,000 a year, and half of the households headed by a single mother with children under the age of six are living in poverty.

—Because of state guidelines, at least two-thirds of all New Mexico families living at or below the poverty level are not receiving any type of welfare assistance.

In response to Ms. Small's letter — what a wonderful, caring person you are! Letters to the Bureau of Indian Affairs in Albuquerque or directly to the secretary of the Department of the Interior in Washington may help you get more information. The yellow pages in the phone book, however, are a gold mine of potential information. You might try contacting organizations listed under the 'social services' category or 'service clubs' either in your immediate area or in the Albuquerque region. More than likely, there are many organizations right in your area, that serve needy minority people and would love to have your help. Try contacting your local Department of Human Services or Department of Social Services.

For the record

October 22, 1984

CITIZEN BAND POTAWATOMI Business Committee Meeting October 22, 1984

Present: Vice Chairman Doyle Owens, Secretary Kenneth Peltier, Committee Member Max Wano, Committee Member Richard Whitecotton, Administrator John Barrett, Deputy Administrator Tom Knight, Recording Secretary Pat Sulcer, Director of CHR Ken Cadaret, Economic Development Director Francis Levier.

Vice Chairman Doyle Owens **called the meeting to order at 9 a.m.** This meeting is being held in lieu of the meeting scheduled for October 15, which was canceled.

Secretary-Treasurer Kenneth Peltier read the minutes of the **September 28, 1984 Business Committee meeting**. Mr. Peltier moved to accept the minutes as read; Max Wano seconded. Motion passed 4-0 (Leon Bruno absent).

Kenneth Peltier announced that Nelson White has requested to be placed on our agenda and has expressed a desire to be placed on the **Potawatomi Housing Authority Board**. Noting that the tribe does not have a Housing Authority Board at this time, Doyle Owens recommended that the matter be discussed with the other tribes and alternatives be formulated.

Kenneth Peltier announced that he had been approached for a **donation to the Wheelchair Basketball Association**. John Barrett noted that the tribe is frequently asked for donations. Doyle Owens requested a schedule of tribal donations for the Business Committee. Tom Knight will prepare.

Kenneth Peltier announced that **CTSA has requested a \$200 donation** from the tribe to help get an office supplies business underway at the existing CTSA building. CTSA members have also discussed the possibility of gaining tribal trust status for the room used for operation of the supplies business. The consensus of the Business Committee was that the donation would be a good P.R. gesture. John Barrett will explore the situation to determine whether the tribe will again be a member of CTSA; whether the tribe will be obligated in a further way for the supplies operation; and, whether the trust status of a single room is a viable theory.

Kenneth Peltier announced that the Potawatomi Intertribal Pow Wow Club is interested in putting on the 1985 **tribal pow wow**. Mr. Peltier noted that the PIP Club has new officers and has already worked up several fund raisers and believes the pow wow can be held at no expense to the tribe. Dr. Levier noted that the tribe should contribute security forces for the pow wow. John Barrett suggested that the tribe should also contribute sanitary facilities for the pow wow. Max Wano moved that the PIP Club be allowed to sponsor the pow wow and the tribe contribute security and sanitary facilities; Richard Whitecotton seconded. Motion passed unanimously. Kenneth Peltier will get a formal agreement between the tribe and PIP for the Business Committee.

John Barrett presented a proposed **staff re-alignment chart** that would put Dr. Levier in charge of all programs and the tribal police and museum; Tom Knight will be in charge of administrative services, including payroll, records management, maintenance, insurance, data processing and the USDA computer contract. Mr. Barrett will supervise enterprise, public information and finance under the new system. Max Wano suggested the new system be tried for 90 days.

October 24, 1984

BUSINESS COMMITTEE MINUTES Citizen Band Potawatomi Tribe October 24, 1984 10:36 a.m.

Present: Chairman Leon Bruno, Vice Chairman Doyle Owens, Secretary Kenneth Peltier, Committee Member Max Wano, Committee Member Richard Whitecotton, Administrator John Barrett, Tom Knight, Director of Administrative Services, Dr. Francis Levier, Programs Director and Pat Sulcer, Recording Secretary.

Tribal Administrator John Barrett reported that the **tribe's proposed Constitutional Amendment** was about the tenth priority in DOI's Washington office. Mr. Barrett requests approval of a Resolution officially requesting the assistance of DOI's Ken Smith in approving the Constitutional revision. Doyle Owens moved to accept **Pot No. 85-112**; Max Wano seconds. Motion passed unanimously.

Discussion was held on the necessity for a group of **agreements between the tribe, the city and the county**; also the possibility of tribal contribution towards municipal projects.

Kenneth Peltier requested the attendance of someone at the Monday night (Oct. 29) **CTSA meeting**. John Barrett and Richard Whitecotton will attend with Mr. Peltier.

Kenneth Peltier moved to accept **Pot. No. 85-113** requesting reinstatement for the tribe in CTSA Inc.; Doyle Owens seconded. Motion passed unanimously.

Doyle Owens moved to approve a **\$200 donation towards CTSA's** proposed office supplies business; Richard Whitecotton seconded. Motion passed unanimously (5-0).

After a presentation by Opal Coachman, Director of Tribal Rolls, Richard Whitecotton moved to accept Resolution **Pot. No. 85-114**, approving nine members for enrollment. Max Wano seconds; motion passed unanimously.

Doyle Owens moved to accept **Ordinance No. 85-4** approving the Citizen Band Land Consolidation Act; Kenneth Peltier seconded. Motion passed unanimously.

Tom Knight made a presentation on the proposed check signature system. The new system would alleviate the problem of signing so many tribal checks by implementing a signature plate. One individual from Administration and two Business Committee members will verify a check voucher; signatures will then be plate printed. Safeguards include the tribal seal, signature plate and check machine all being kept at separate locations. Doyle Owens moved to accept **Resolution Pot. No. 85-115** authorizing the use of a voucher signature plate payroll; Max Wano seconded. Motion passed unanimously.

John Barrett and Francis Levier informed the Business Committee about a **labor dispute** between Cecil Bernard and Ernie Cowan. Mr. Bernard claims to have worked for Mr. Cowan for seven weeks without pay on the food distribution building. The tribe has not paid Cowan due to the dispute. Dr. Levier will request an official opinion from HUD and forward the response to Cowan.

Francis Levier reported that the tribe will be re-advertising for bids on **parking and paving** at the food distribution building, administration building and convenience store.

John Barrett gave a report on his trip to Santa Fe for an archives management seminar. Mr. Barrett will be drafting an **Archives Act** and formal collecting policy for the Business Committee to review regarding the preservation of tribal documents. Mr. Barrett also noted that the tribe will be able to train an archives management person at the Smithsonian Institute at no expense to the tribe once archives establishment gets underway.

It was reported that minutes were found from an earlier Business Committee meeting where Bill Burch verified that the **Priscilla Sherard account** was a tribal account, not a personal account of Ms. Sherard's. Mr. Barrett will look into this matter further as Ms. Sherard was sent the proceeds of the account after claiming at General Council that the tribe had spent \$40 of her personal money by writing a check from that account.

Max Wano Moved to accept **Resolution Pot. No. 85-116** requesting BIA funds for a car seat for infants program to be administered by the CHR program. Doyle Owens seconded; motion passed unanimously.

Max Wano moved to accept **Pot. No. 85-117** requesting funding for CDBG to construct a medical facility on tribal land in a joint venture with private enterprise. Doyle Owens seconded; motion passed unanimously.

Kenneth Peltier moved to accept **Pot. No. 85-1178** requesting CDBG funds to build a joint venture convention center on tribal land. Doyle Owens seconded; motion passed unanimously.

Max Wano moved to approve **Pot. No. 85-119** for CDBG funds for modification and renovation of existing tribal facilities. Kenneth Peltier seconded; motion passed unanimously.

Discussion was held on the tribe's request to purchase the Santa Fe **Railroad spur** behind the commodity food buildings and the railroad's 50 foot easement.

Meeting went into executive session at 1:47 p.m.

Scholarship assistance available

The Citizen Band Potawatomi Tribe provides renewable scholarships for up to \$500 a semester to eligible tribal members. Interest from claims set-aside monies has been mandated for scholarship use by the Citizen Band General Council.

To be eligible for a tribal scholarship applicants must be an enrolled tribal member and total family income must not exceed \$12,000 per family member. Part-time students — those carrying less than 12 credit hours — are eligible for up to \$250 a semester. Full-time students — those enrolled for 12 or more hours — are eligible for up to \$500 in assistance. Scholarships are renewable if grades from the previous semester and verification of enrollment is received by the tribal scholarship committee before the next semester begins. If an applicant does not have a current school year application on file with the tribe he must send in a new application to determine eligibility. **A new application must be filed every school year.**

To apply for a tribal scholarship fill out the application printed here and attach the following documents: 1) enrollment verification from your school; 2) your last tax form filed with the IRS; 3) a letter, bulletin or other printed document from the school verifying tuition costs; 4) your W-2 forms from the last year's employment.

CITIZEN BAND POTAWATOMI SCHOLARSHIP APPLICATION

Today's Date:

Application is for the 198 () school year

Intended Major:

Social Security Number:

Last, First And Middle Name:

Date Of Birth:

Mailing Address:

Male Or Female (circle one)

Single Or Married (circle one)

I Will Be A Freshman, Sophomore, Junior, Senior, Graduate Student (circle one)

Potawatomi Roll Number:

Blood Degree:

Name Of High School:

City & State Of High School:

Month & Year Of Graduation From High School:

Did You Graduate From High School?

If Not, Do You Have A GED?

List All Colleges Attended, Their Name, Location and the Years You Attended:

If You Are An Independent Student, How Many Dependents Do You Support?

If You Are A Dependent Student, How Many Are In Your Family?

In Which Category Did Your Income Fall During The Past Calendar Year? If You Are A Dependent Student, Include Both You And Your Parents' Income. Do Not Include Parents' Income If You Are Independent. Circle one: \$10,000; \$10,000-\$15,000; \$15,001 and over.

Sign this application at the bottom and attach it to the documents listed above. Mail to: The Citizen Band Potawatomi Scholarship Foundation, Route 5, Box 151, Shawnee, Oklahoma 74801. For further information contact Opal Coachman at (405) 275-3121.

Potawatomi health aid assistance

The Citizen Band Potawatomi Tribe has a health aids foundation to assist tribal members with the purchase of prosthetic devices, eyeglasses, hearing aids and removable dentures. Money for the foundation is derived from the tribe's interest on set-aside claims money from the 1978 government settlement. **This is not an IHS program!** The foundation's selection board may authorize payment **not to exceed 75 percent** of the tribal member's prosthetic cost. No one individual may be authorized a collective amount exceeding \$750.

Applications are reviewed once every two months. Applications will not be considered after 12 months have lapsed from the date of the first foundation review. **Examinations and other medical services are not covered by this program.** Only the above listed prosthetics qualify for tribal assistance. The foundation does not taxes and does not cover spouses or children of enrolled members. **Only enrolled tribal members may apply.**

HEALTH AIDS FOUNDATION APPLICATION

Name of applicant:

Address:

Date of birth:

Tribal roll number:

Phone number:

Explain why assistance is needed:

Type of device for which you need assistance:

Date:

Signature:

Fill out this application and attach it to an itemized statement. Mail to: Citizen Band Potawatomi Health Aids Foundation, Route 5, Box 151, Shawnee, Oklahoma 74801. For further information contact Opal Coachman at: (405) 275-3121.

October Budgets

General Account
10-31-84

	October	Balance
Salaries	\$14699.75	\$81876.01
Interest Paid	\$1556.11	\$62150.57
Business Committee	\$1277.07	\$7512.08
Operating Expenses	\$17349.59	\$311,269.44
Income	\$26626.34	

Scholarship Foundation
10-31-84

	October	Balance
Scholarships	\$1108.15	\$4181.85
Operating Expenses	\$20.00	\$956.37

Museum & Cultural Fund
10-31-84

	October	Balance
Operating Expenses	\$298.15	\$16586.85
Income	\$503.85	

Revenue Sharing
10-31-84

	October	Balance
Travel Expenses		\$4000
Income	\$1790.	

Indirect Cost 1985
10-31-84

	October	Balance
Salaries	\$13734.95	
Operations	\$16770.68	

ANA Grant
10-31-84

	October	Balance
Salaries	\$2168.76	\$35668.38
Operations	\$8034.36	\$63182.31

Tribal Store
10-31-84

	October	Balance
Salaries	\$8059.54	\$5870.18
Income	\$136989.13	
Operations	\$90334.99	\$795727.90
Accounts Rec.	\$1041.79	
Accounts Pay.	\$9568.98	

Prosthetic Foundation
10-31-84

	October	Balance
Assistance	\$4901.58	\$33923.55
Board Members	\$180.00	\$1040.00
Operations	\$20.00	\$1151.14

Fire Lake
10-31-84

	October	Balance
Salaries	\$6516.98	\$32919.34
Operations	\$15121.02	\$209823.49
Income	\$25564.13	

Indirect Cost 1984
10-31-84

	October	Balance
Salaries	0	(\$39667.64)
Operations	\$13.12	(\$739.27)



Dictionary

The Potawatomi have a tendency to elude vowels and syllables, due to the rapidity with which the dialogue is spoken, as compared with that of the Ottawa and Chippewa. The vowels are: A, E, I, and O. The alphabets not used in this writing are as follows: C, D, F, G, J, L, P, R, U, V, X and Z, although some Potawatomi use a few of the alphabets above. T is used in place of letter D. TT is pronounced like CH.

B is used in place of letter P.
Vowels

A, E, E, I, O
Ba, Be, Bi, Bo
Ta, Te, Ti, To
Ka, Ke, Ki, Ko
Sha, She, Shi, Sho
Ma, Me, Mi, Mo
Qa, Qe, Qi, Qo
Sa, Si, Se, So
Wa, We, Wi, Wo
Ya, Ye, Yi, Yo
Sa, Se, Si, So

Wait.....	BA MA OR BWITT KON
Rain.....	KMO WEN
Big Rain.....	KTTE KMO WEN
It's Snowing.....	BO NI ME KET.
It's Warm (Material Things).....	BSE TE.
Fight.....	MI KA TI.
Laugh.....	YA YE NO.
Runs Fast.....	KSHE KE.
Necklace.....	NAB KO WA KEN
Tell Her/Him.....	WIT MOW.
Ugly.....	MYAN SE
Tall.....	KNO SE
He's/She's Short.....	TTKO SE YE
Corner.....	E WI QE YAK
Medicine.....	MESHKA KE
Door.....	SHQA TEM
Peanuts.....	BKA NEW SEN
Shawl.....	MOSH WE
It's Full.....	MOSHK NE
Empty.....	BEK SHAK SEN
Smoking Pipe.....	BO WA KEN
Needle.....	SHAB NE KEN
Thimble.....	KAT A QAS WEN
Yes.....	E E.
Yes, I Heard.....	E E NKI NO TA KE
No.....	TTO
Barber Shop.....	KASHK O WE WKA MAK
Crying.....	MO WAK
Church.....	NAM E O KA MAK
Letter.....	MSEN A KEN
Ket.....	KE TAB KA E KEN
Iron (Steel).....	BI WA BOK
Porch Steps.....	E TTE QE TA SIK
Roof.....	QET BAK
Razor.....	KASHK O WEN
Radio.....	NOTAK TTE KEN
Maybe.....	KNE BETT OR QE TAN
Outside.....	SA KETT
Talk.....	KIK TO
Oyster.....	A BE SI
Costume (Indian Regalia).....	MI SHAT SO WEN
Leader.....	NA KA NIT
Worker.....	MA TTE WIT
Hay.....	MISH QEN
Helper.....	NA SHOK MA KET
Matches.....	SHKO TE SEN
Headband.....	YA SOT QEB SO WEN
Swing.....	WE WEB SO WEN
Sled.....	BIS TA BYAN
I'm Glad.....	NE TTI WEN MO
Hammer.....	BKETT KAS
Mirror.....	WA WAB MO WEN
Wheel.....	TET BE SE
Purse.....	SHON YA SHKA MOT

Northeastern symposium

Northeastern State University in Tahlequah, Oklahoma will sponsor a symposium on the American Indian March 25—30, 1985.

The theme of the symposium, which is open to the public free of charge, is 'Spirit Keepers: traditions, education, sovereignty.'

College credit and teacher development points are also available for the course.

For further information contact Carol Young, chairperson, Division of Social Science, Northeastern State University, Tahlequah, Oklahoma 74464.